Ramanuja Revolution: 2025 Edition

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This book is a tribute to the extraordinary life and legacy of Sri Ramanujacharya. His contributions to Sanatana Dharma, his devotion to equality, and his deep spiritual insights continue to inspire countless individuals around the globe.

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Sri Ramanuja Revolution

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Preamble

The Aim to write this /the great book of Sri Ramanujacharya comes from Sri Sri Nanduri Srinivasji, who is working as the Director of Engineering at McAfee Software. He stays at Bangalore,

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The author has submitted data with utter perfection. -Compiler

CHAPTER TWO

Ramanujacharya: An Introduction

Recently, in 2021, we witnessed a catastrophic incident in Ramateertham, outrageous vandalism of idols of Sri Rama. Then, many people exclaimed that Lord Vishnu must descend to punish the perpetrators. But, during the Punya-Bhoomi of Bharata (Bharata was a great emperor), during ancient timeperiods, people witnessed limitless such wrenching episodes. Incalculable efforts to decimate 'Sanaathana Dharma' have prevailed from several fronts.

On one end, the raakshasa-representative people (cultureless brutes) have invaded, desecrated and vandalised most of the Temples. Extraordinary Vaishnava Temples like Melkot, have been decimated out-of-shape and existence. On the other end, Two Paashanda religions i.e., the ones that do not accept the Vedas, have emerged and started to burn and tried to kill the Sanatana Dharma by devious means, and also forcibly convert the kings into their Paashanda religions to mass-convert their people. Normally, if the king changes, so the people will automatically change. So, keeping this strategy in mind, So, they used to change the kings. Whatever's in action now, occurred on a humongous scale in the past itself. These were the foreign brute's blows outwardly to the Sanaathana Dharma.

Within the nation, there lived a demonic king named Kulottanga Chola in Tamil Nadu. The aggression and darkness within him was so severe that he desecrated and vandalised all the non-Saiva Temples out of shape, tortured all the Vaishnavites to convert into Saiva else persecute them. Oh no! It's just un-explainable.

One such vicious episode which provides an example...

Just adjacent to Sri Nataraja Swami Koil in Chidambaram is the Govindharaja Swami Koil that houses Sri Govindharaja Swami.

The significance behind that Temple is stated below:

Once, there transpired a competition between Mahadeva and Ma Parvati (a Leela) that who's the better in the Divine Dance. The potency to umpire that Divine contest is only with Lord Narayana. So, inviting him to umpire, Lord Nataraja and Ma Parvati finished their contest. All throughout, Lord Narayana reclined on Adhisesha and umpired the contest. And in front of

him, Lord Nataraja and Ma Parvathi competed to win. What entailed is worth discussing later, but the three of them have embodied Moorthi(s) in the same exact locations.

So, in Chidambaram, on a huge dais, Ma Parvathi and Lord Nataraja's Moorthis exist with Sri Maha Vishnu's Moorthi on Aadhisesha watching them from the Temple opposite to that. Witnessing that, the demonic Kulottanga Chola got enraged. None of the three (Ma, Lord Nataraja, Lord Vishnu) have complaints about the event as they three are the embodiments of the same 'Parabramha Tattwa' and hence are essentially the same form. But Kulottanga Chola thinks: 'Lord Narayana's feet are facing Lord Siva and Ma Parvathi! and this is such a grave insult to my Lord Siva!'

Therefore, he replaces the stairs to the dais with Lord Vishnu's Moorthi so that devotees would tread on him to reach the dais and also sends out a proclamation to do so. Shameless atrocity-personified vile thought! Following that, in a situation of an old woman, a devotee of Lord Siva and Lord Vishnu denies insulting Lord Vishnu by treading on. So, she ascends the dais from the stairs at the side, and demonically, he executes her! Limitless such episodes. With him ruling, the neighbouring places have started to dread to identify themselves as 'Vaishnavas'.

Sree Kurmanatha Swaami Temple has been converted to a Siva Temple. The Tirumala has been deliberately desecrated by claiming that Moorthi to be Lord Siva/Ma Parvathi and hence started the animal sacrifices by subjugating the local king.

In addition to these, internally, within Sanaathana Dharma, several insulting deeds began. Untouchability and discrimination of backward castes and tormenting such people, denying them entry into the temple and wicked acts sprung forth. And the women being declared unfit for Pooja, Mantra, and even worse, to recite Vishnu Sahasranaama as well! Dreadful.

Unable to witness these atrocities, Aadhisesha in Vaikuntha accosts Sree Maha Vishnu and requests his permission to allow him to descend to earth to resolve those atrocities. Lord Vishnu replies, "It's too difficult, dear. The people have entered utter ignorance and if you set foot on earth, you'd be incapable of using your powers to rectify the outrage happening as you'd lose your nature of your Aadhisesha's role. So, you must be born as a human and work towards eliminating this outrage. I struggle at times to mend the evil-minded (Duryodhana and others in the past) and hence would take invariably longer to resolve this barbarism".

Aadhisesha pleads saying, "Please, my Lord, I shall live for 200 human years on earth and reform the people to re-establish the Sanaathana Dharma. Plus, I'd also reinstall the purity and ideals of the 'Vaishnava Saampradhaaya' besides rebuilding the desecrated Vishnu Temples. Kindly permit me to descend, my Lord."

Saying thus, Aadhisesha has incarnated and taken birth as our 'Legendary Bhagawadh Ramanujacharya Swami'. We might feel that reforming the demon-minded and reinstalling Dharma must've been a cakewalk for Aadhisesha.

But he has taken birth just like us humans. Immeasurable is the agony he has undergone. His life events bring move us to tears. He never had an ideal wife. Moreover, 4 attempts to terminate him started since childhood.

Countless such instances. He has faced all of them with his Anushtaana Balam, intellect, and Bhakthi.

But never has he had a feeling of being lost to something. Such unimaginably great is his personality!

So, in this book shall be on the Life Story of Sree Ramanujacharya. The perseverance with which he won over all odds is worth acknowledgement from all of us.

Such ill-fated is the vibe in our Bharath now that none of the schoolbooks accommodate such Gems of Life Stories!

None of the books miserably, include the Ramanuja Revolution! Until now, so far, neither there may be no books like this authored in the future nor there are any books like this one.

Such a Gem-of-a-Life Story must be in the books at school: How Sree Ramanuja has reformed the evil-minded, helped women obtain their right to worship, eradicate untouchability and more. Upon reading such amazing episodes would a child's blood boil with love for Dharma and Bhaarathaavani!

We shall discourse the Incredible Life Story of Sree Ramanuja now.

CHAPTER THREE

Birth of Sri Ramanujacharya

Sree Ramanuja took birth in 1017 AD. His mother was Kanthimathi Devi, and his father was Kesava Somayajulu. To qualify to give birth to a god-avatar like Ramanuja, the parents must be so spiritually elegant and adherent to Dharma. Those parents had daughters but not a boy. So, with a wish for a male child, they perform 'Puthra Kameshti' at Parthasarathi Swami Koil (Temple) in Triplicane, Chennai.

It is one of the incredibly Divine '108 DhivyaDhesams' and an inexplicably puissant Kshethra. There, they perform Puthra Kameshti with the utmost purity and Bhakthi for 40 days. On the 40th night in Kantimathi's dream, Lord Vishnu appears and solicits her intent and wish.

Upon her asking for a son exactly like Sree Narayana, as there could be none like him other than he himself, and stating the need to reinstall Dharma, Lord Vishnu blesses her that she would mother a son as she desired soon.

Later, with her falling pregnant, she gives birth to Sree Ramanuja 1017 AD on Vaisaakha Panchami.

Ramanuja has taken birth embodying 7 aspects of the Divine: Aadhisesha (Complete), Lord Vishnu, and Pancha Aayudhas of Lord Vishnu.

Vaisaakha Panchami also marks the incarnation of our Jagadhguru, Aadhi Shankara Bhagawathpaadhaacharya Swami! and our Master EK has also taken birth on the same Divine occasion: Meaning all the Mahatmas to refine and purify us have taken birth on the same auspicious day of our years.

Upon Ramanuja's birth, Akasavani (voice from the sky) exclaimed, "Dheer Labdhah!" (Thrice) meaning 'A Mahatma has taken birth'. Thirumalanambi (Ramanujacharya's maternal uncle) was the ardent Bhakta of Lord Venkateswara. As we walk over the wooden bridge, we see a temple right next to it, and that is the Thirumalanambi Temple. That Thirumalanambi is Ramanujacharya's mother's brother. Thirumalanambi approaches his sister and exclaims, "What a divine son have you given birth to, sister!

He embodies unmatched Divine effulgence and reminisces me of our Lord Raama's brother Lakshmana, so we shall name him Ramanuja." (Meaning: younger brother of Sree Raama). Thirumalanambi being a stalwart Upasaka has therefore rightly named the little Aadhisesha as Ramanuja, and he is being the incarnation of Lakshmana.

Since birth, Ramanuja housed an intense longing to meet his Guru and learn the way to Kaivalya/Moksha. Why? The Jeeva within him was the resident of Vaikunta and hence that natural yearning to return to the Lord.

His father performs Upanayana and other sacred rites and joins him under the tutelage of Gurus in the village. With Ramanuja's incredible intellect, he used to imbibe the whole of every Guru's knowledge in a few days and requests for more! Every Guru used to impart all their knowledge and send Ramanuja to another Guru and this continued forever.

Thus, he imbibed and perfected Vedas, Sastras and all the treasures of Jnaana in a matter of days! Additionally, he used to pine for a Guru who'd teach him how to attain Kaivalya. His father, fearing he would assume Sanyasa, gets him married at 13 years of age to Thanjamamba. and performing his marriage, he passes away.

At 13 years of age, Ramanuja is with his mother, 2 sisters, and a wife to take care of and feed. Such Mahatmas' lives are always bounteous in trials and tribulations like these, yet they stay clinched to the Divine!

Even amidst such travails in life along with the responsibility to take care of his family, his resolve and longing to find a Guru stood firm.

He comes to know that there's a Mahatma by name Yadava Prakashulu

belonging to Advaitha Saampradhaaya at Tiruputkuli near Kanchipuram.

CHAPTER FOUR

The Search for A Guru: Sri Guru Yadava Prakashulu

Advaita Saampradhaayam is that of Sree Madh Aadhi Shankara Bhagawathpadhacharya Swami. Upon knowing that, to imbibe knowledge from him, Sree Ramanuja moves to Tiruputkuli and starts to learn from him. There's Vijaya Raaghava Perumaal Koil there (one of the most magnificent 108 Dhivya Dhesams), a must watch.

The Temple is where Prabhu Sree Rama has bestowed Moksha (salvation) to Jatayu. As if a proof of that, Lord Vishnu holds a vulture (Jatayu's species) in his hand in that Temple, and in there is the Mandapam where Sree Ramanuja had learned from Yadava Prakaasulu with that structure being preserved well to date. With time, there occurs a situation where Yadava Prakashulu doesn't have answers to the questions Ramanuja casts.

And instead of taking that positively admiring Ramanuja's intellect, getting envious of his potential, Yadava Prakashulu starts to develop repugnance towards Sree Ramanuja. Fearing that Ramanuja would surpass his level soon in the future, he gets uncomfortable and jealous. To affront Ramanuja (a Vaishnava), Yadava Prakashulu starts to castigate Lord Vishnu. This is the worst trait many possess: the inability to realize the truth that Lord Siva and Kesava are the same Paramaathma in 2 forms.

Once Yadava Prakashulu asks Ramanuja to serve him. A delighted Ramanuja starts massaging his Guru's body. Then, Ramanuja requests his Guru to teach him something from the Upanishads. As you can see, Ramanuja never used to waste even a moment, unlike us material beings.

Yadava Prakashulu then opens Chandogya Upanishad and explaining the purport of Sloka "Thasya Yathaa Kapyaasam Pundareekam Eva Akshithe" says, "Lord Vishnu's eyes are perfectly like to the lotus petals and those lotus petals are just like a monkey's red butt".

Upon hearing that, Ramanuja gets tearful and tears roll down his cheeks onto Yadava Prakashulu's shoulder.

Yadava Prakashulu asks the reason for tears and Ramanuja replies, "Swami, such a Divine Moorthi Narayana is, and you offend him by comparing his lotus-like eyes to a monkey's butt? Such repugnance towards the Lord?"

Fuming, Yadava Prakashulu demands Ramanuja to explain the purport of that Sloka if he's that capable and if he does, he would take his word back.

Ramanuja explains, "Kap+Pyaasam doesn't only mean a monkey but also something that stands out of water; and it also has the meanings of Sun or Lotus Stalk, if perceived that way, the right meaning would be "The glow of a Lotus Stalk shining due to the Sun is what embodies Lord Narayana's eyes". All the fellow disciples cheered, "Oh Ramanuja! What a purport! What an understanding! You've outperformed our Guru in intellect!" Yadava Prakashulu gets outraged, awaits a moment to crush Ramanuja who has proven him wrong in front of his disciples.

Meanwhile, Kanchipuram's King's daughter gets afflicted with an evil spirit and all efforts were ending up being vain. Upon hearing from a courtier that Yadava Prakashulu could help with evicting that evil spirit, the king with all due respect, sends a procession to invite him to the palace to help his daughter. Seeing it as a cakewalk, Yadava Prakashulu sits, recites a few holy verses, and sprinkles some holy water from his Kamandalam on the princess.

Being in control of the evil spirit for a long time by then, the princess utters cries in a demonic voice. As nothing works, Yadava Prakashulu walks towards the princess to place his palm on her head to eliminate that spirit. The spirit yells, "You are ineffectual and incapable of removing me from this body! Get lost!" Yadava Prakashulu, still adamantly tries to remove it by many other means, failing every time. The spirit then shrieks, "If your disciple, Sri Ramanuja places his foot on my head (i.e., princess' head), I shall attain Heaven with his Divine touch and grace and hence would leave this body".

Yadava Prakshulu was horrified and couldn't understand how Ramanuja could do something which he couldn't with ease.

The king requests Ramanuja to kindly place his foot on the princess' head.

Ramanuja moves to seek his Guru's permission and Yadava Prakashulu permits him to proceed, curious of the future consequences. Ramanuja then places his foot on the princess's head.

In complete awe, the extolls Ramanuja and requests permission to felicitate him. Ramanuja greets the King by saying, that this was possible only by the grace of his Guru and his power of blessing made it possible and hence requests the king to felicitate Yadava Prakashulu.

The king then felicitates Yadava Prakashulu and mentions Ramanuja the reason for his reputation and to take pride in him.

Yadava Prakashulu was seething with white-hot anger and strongly decided to get rid of him. From this book, People may take Yadava Prakashulu as a notorietist but please DO NOT form opinions and images like this against a Jagadhguru. It is extremely wrong. YADAVA PRAKASHULU hatched a malicious plot to terminate Ramanuja.

How low Yadava Prakashulu's thoughts have stooped to! Perhaps no other Jagadhguru must've had to experience so many such afflictions."Sahanaavavathu Sahanau Bhunatthu SahaVeeryam Karavaavahaih Thejasvinaavadheetham Asthumaavidhvishaavahaih" is the Vedic verse sung before the start of learning every day. Meaning: May Eeswara protect us (Guru and Sishya), May Eeswara guide us both equally, may he bestow love and affection upon us to learn this together.

If recited and perceived with a pure mind, it truly emits such positive vibrations and protects both the Guru and Sishya. But Yadava Prakashulu paucity of purity of mind and hence tends to terminate Ramanuja, 18-20 years old then. Yadava Prakashulu sets out on a pilgrimage to Varanasi along with his disciples as Ramanuja is renowned in the present village and hence be difficult to terminate. Along the way, at night, near Vindhya Mountains with a river flowing, Yadava Prakashulu urges the group to rest and plans to terminate Ramanuja that night by stifling him underwater.

Ramanuja, unsuspecting of all the evil plan being hatched against him, stays unfazed and unassuming as usual. Meanwhile, among the disciples, Govindha Bhattar (Ramanuja's cousin) becomes aware of the ploy. Just 8-10 years old, he reaches out and informs his elder brother Ramanuja about the ploy against him.

Though Ramanuja tries to persuade Govindha, Govindha conveys the truth that his Guru holds antagonism towards Ramanuja and hence is planning to terminate him. Ramanuja then counters that he'd accept that as an honour being killed by his Guru and that it'd be Narayana Iccha (Lord's Consent).

Govinda tries to persuade Ramanuja but no avail.

Govindha softly said, “Brother! You're a Braahman and a Brahmajnaani, so your Guru will take a triflingly low birth as a Brahmarakshasa for having killed you. Would you let that happen to your Guru? So please leave now".

Ramanuja caringly replied, “What would happen to you, Govindha if I leave?"

Govindha said," I shall stay here with your Guru, brother, if I join you, they'd doubt us".

Ramanuja said, "Govindha, you're too young, what if they try to harm you?" Govindha triumphantly replied, "Our Swami will save me! You're a colossal of jnana who would enlighten the world if alive, I am a mere futile mortal". Such a melting relationship of brotherhood between kids from different mothers! These days even children of the same mother have fights!

These are the ideals to be inculcated in today's young minds accounting Ramanuja and Govindha' s love for each other. That Govindha is called Yambar, who spearheaded Vaishnava Saampradhaaya after Ramanuja. Hence, that midnight assuring everyone's asleep, Ramanuja evacuates the place.

Wandering into pitch darkness with shrills of wild animals around, he gets petrified. Then prays to Sri Varadharaja Swami, with him being his KulaDhaivam.

His family used to worship the idols of Sri Varadharaaja Swaami and Amma which are still extant. He prays to Swami thus, "Swami! I don't have a father, mother is elsewhere, you alone are my saviour, please protect me!"

This unshaken devotion towards the Divine must be imbued within young minds assuring them as follows: "You always have Siva-Paarvathi=Lakshmi-Naaraayana watching over you, my child! Never be afraid of anything!" Just as he finishes pleading the Lord, a tribal couple approach him asking why he's in distress.

Ramanuja cried: "I' lost my way, Swami". The couple replied caringly: "Yes, son, you're not on the right path, we've come to set you on the right path. Stay with us tonight, we shall take you to a village nearby tomorrow morning. Also have these fruits and honey."

The Mother feeds Ramanuja with love, the fruits and honey, leaving him jaunty. Before sleep, the mother asks him to tell them Lakshmana's tale from Ramayana, referring to his scholarly appearance. The couple are no other than Seethamma and Raamayya! No wonder their joy of listening to their tale from their beloved Lakshmana (Ramanuja).

Exuberantly Ramanuja falls asleep recounting the tale of Lakshmana and wakes up the next morning, Ramanuja overhears this, Seethamma saying, "Swami! Could you please bring me water? I'm thirsty."

Raamayya snapped, "Water so early? I'll fetch you some at dawn, I'm sleepy now".

Compassionately, Ramanuja leaves to fetch water from the nearby well in his Sandhyaavandhana Paathra. Upon return, he finds the couple missing and a Temple nearby. Stunned that how he ended up in a village from the middle of a forest, he asks a villager where he is. He gets told that he's in Kanchipuram and the Temple is Varadharaja Swaami's Koil.

Ecstatic with joy, Ramanuja rejoices and thanks Swami and Amma for having looked after him the whole night. He then grieves over his inability to fetch Seethaa Maa some water to quench her thirst meanwhile she satiated his hunger by feeding him fruits and honey with love. That instant, Ramanuja takes a vow and performs Abhishekam to Varadharaaja Swaami

and Amma daily by fetching 2 big pails of water from that well for the next 10 yrs (until he left Kanchipuram). That well is extant to date in a place called 'Sevilimedu'.

Just 7-8 kilometers from Kanchi Varadharaja Swami's Temple (autos are available). That well is being maintained beautifully by applying ThiruNaamam on the boundary walls. Heaps of amazing souvenirs of Ramanuja's life are extant to date in and around Kanchipuram. and thus, Ramanuja keeps serving the Lord at Kanchi.

Meanwhile, his Guru identifies him missing and asks Govindha for him, who replies he's lost and starts crying. Hearing that, with insidious joy that Ramanuja would've been devoured by wild beasts, he leaves for Varanasi.

Returning from Varanasi, he finds Ramanuja serving Lord Varadharaja at Kanchi. Doubting that his ploy must've been understood by Ramanuja, he sends for him.

Though aware of his treacherous plot, Ramanuja unassumingly returns to his Guru and continues to serve him intending to acquire the Divine Jnana from him to reach the Lord.

That is the nature of compassion incarnate Ramanuja!! If such a fate ensues to us, we would instantly either renounce such relationship or try avenging that person. But it was Ramanuja who held no hostility towards his Guru who wished for his death. With the same humility and love, as he served his Guru for years, his Guru realises Ramanuja's purity and surrenders to his Divine nature and requests him to seek a true Guru who could impart 'Brahma Jnana', admitting his inability.

Surprisingly, after Ramanuja assumes Sanyas at 32, the same Yadhava Prakasakulu becomes his disciple: 'A Guru has become a disciple of his own disciple'. Serving Ramanuja for the rest of his life, Yadava Prakashulu breathes his last under Ramanuja's tutelage.

A purport for us: 'Observe Sahana (patience) amidst adversities, it shall definitely pay off with the Divine Grace'. With that, Ramanuja's life becomes chaotic again with no Guru but an augmenting longing for Aatma Jnaana.

CHAPTER FIVE

The Search for a Guru: Sri Guru KanchiPoorna

A Mahatma named KanchiPoorna lived in Kanchipuram (Note: with the name 'Poornulu', there appear 3 people in Ramanuja's life). Sri Kanchi Poornulu the first amongst them. Being born into a Vaishya family, he was blessed with intense Bhakthi for Lord Vishnu. His father offers him to start a business, he donates it fully to Varadharaaja Swami Koil and upon his father's inquiry, replies colly, "I've hidden it in Lord Vishnu's Vaikunta, he would return it whenever needed, don't worry."

So abundant was his Bhakthi that Sri Varadharaja Swami used to appear in his dream and offer him advice in daily life! Ramanuja, finding KanchiPoorna beseeches to make him his disciple. KanchiPoorna said: "Son! I've heard of your eminence, glory and intellect! and I'm a Vaishya while you're a Brahmana. Hence, I'm incapable of being your Guru." Ramanuja pleads, "Swami! Kindly don't say so. You're a Mahatma who's inundated by Varadharaja Swami's grace, please accept me!" Falling at his feet, Ramanuja thus becomes a disciple of Sri KanchiPoornulu.

KanchiPoornulu used to nurture a garden and offer garlands to Varadharaja Swami daily. So Ramanuja used to help his Guru by watering the plants, serve him, and listen to his imports on Vedantha. Ramanuja and Kanchi Poorna's relation goes on well which outrages Ramanuja's wife (Thanjamamba).

Unfortunately, though Ramanuja's wife, her level of thoughts was never ideal to Sri Ramanuja. Her perspective snaps, "We are Sree Vaishnavas (Brahmanas) and KanchiPoorna is a Vaishya, how could he be a Guru to my husband? Due to him, my husband is being drawn towards Vedantha Jnaana, Moksha, and neglecting his family."

She develops a loathsome nature towards KanchiPoorna. Ramanuja is truly unconscious of worldly matters, though his intellect and glory won him king's hearts and had the ability to make him rich overnight, but he was always engrossed in Bhakthi and Vishnu Dhyaanam.

As the import of a Sloka in Bhagavatham implies, "Oh Swami Narayana! A soul who is ever absorbed in your thought, would never have an even a pinch of interest in temporal worldly matters, be it his wife, children or wealth!

Engrossed in such elevated Bhakthi for 10 years, one day Ramanuja approaches KanchiPoorna and pleads, "Gurudheva! I've been in Kanchipuram for over 10 years now. I'm still unaware of the Kaivalya Marga. Kindly ask Varadharaja Swami to help guide me."

KanchiPoorna calmy responds, "Son, I myself am unaware of Brahma Jnaana, how could I guide you? Let me ask Varadharaja Swami about it."

That night, Swami appears in Kanchi Poorna's dream and assures him that Ramanuja's pining is about to be fulfilled soon.

Let's look at a different anecdote now. On the 47th day of Kali Yuga, a Punya Purusha named Nammalwar incarnates on earth. He is the primo amongst the Alwars and lived a 32-year life like Sri Adhi Shankara Bhagavatpadacharya Swami. Yet he has produced the whole essence of Vedas in Tamil with the in the name 'Narayana Divya Prabandham''

At the time of his bodily departure, Nammalwar's disciples start to lament his body-fall as to who would spearhead the Vaishnava Sampradayam after him. Nammalwar then presents them a small idol named 'Bhavishyadh Acharya Moorthi'. Upon his disciples' inquiry, Nammalwar explains, "Sons, 4000 years later, Dharma would be perish along with Vaishnava Saampradhaaya. Then, the Mahatma in this idol would arrive to restore Dharma and hence preserve this idol with utmost care for it is the future! You all must find that Acharya in the form of this idol and make him the Acharya to reinstall Dharma."

That is the legend behind the 'Bhavishyadh Acharya Moorthi' that emerged 59 years ago. The Moorthi, being preserved reaches Yamunacharya in the Vaishnava Acharya lineage. Vaishnavas retelling their Guru lineage start saying, "Narayana Samaarambhaam, Naadha Yaamana Madhyamaam, Asmadh Aacaarya Paryanthaam Vandey Guru Paramparaam".

The Purport goes like this- “Nadha is Nadha Muni, Yamana is Yamunacharya there. Yamunacharya nears the terminus of his life. Being a Maha Jnani, he falls into the trap of wordly pleasures due to an error. (We'll try to learn about his life later). He grieves about the Uttaradhikari of Vaishnava Dharma after his demise.

Then he thought and thought, but he found out that none of his current disciples would be able to resolve these atrocities and reinstall Dharma. He suddenly recollects the legendary Bhavishyad Acharya Moorthi, which he knew would be able to resolve these atrocities and reinstall Dharma.

He then entrusts his disciples with identifying that Bhavishyadh Acharya and accompanying him along to Sree Rangam, citing he's in Dravida Desa (Tamil Nadu). Also mentions to recite a Sloka in case he disagrees to come. With their Guru's command, disciples set out in 4 directions. Of them, one is MahaPoornulu. Attention: He is MahaPoornulu, the previous Guru was KanchiPoornulu, MahaPoorna would become Ramanuja's next Guru, Ramanuja's Guru for the rest of his life and also the Guru who sacrificed his life to save Ramanuja.

CHAPTER SIX

The Search for a Guru (Sri Guru Mahapurna)

MahaPoorna reaches Kanchi Varadharaja Swami Koil and finds Ramanuja there. Identifying him, he approaches KanchiPoorna and asks for Ramanuja by narrating the legend of Bhavishyadh Acharya Moorthi and that he was sent by Yamunacharya to escort Ramanuja to Sree Rangam to recruit him to Vaishnava Dharma Acharya position. KanchiPoorna replies, "True! Ramanuja is all capable of heading our Dharma. But he wouldn't leave Varadharaja Swami's Koil that easy". Attempting to persuade Ramanuja, while Ramanuja fetches water, MahaPoorna recites the sloka given by Yamunacharya.

The next instant, Ramanuja spellbindedly stands and pleads MahaPoorna, "Swami! The sloka you recited encapsulates my goal, kindly accept me as your disciple".

MahaPoorna quickened, "This sloka was given by Yamunacharya in Sree Rangam". Ramanuja hurriedly asked, "Please take me to him now, I'm ready".

MahaPoorna acquaints: "Son, your Guru is awaiting your arrival, he's fighting death only to see you, The Bhavishyadh Acharya. Let's head to Sree Rangam." Scurrying to Sree Rangam, Ramanuja starts inquiring about his Guru, his lineage, and his writings -- What a devoted soul! With outpouring joy, love, and respect enquiring thus about his Guru, Ramanuja reaches Sree Rangam with MahaPoorna. Referring to the need of pure body and mind, he bathes in Kaveri River before meeting his Guru. As he enters the Temple with bubbling ecstasy to meet his Guru, he finds a crowd gathered. He gets to know that Yamunacharya got a tombstone a few minutes ago. Ramanuja, falling at his Guru's feet, cries bitterly unable to ingest that ghastly news. "After a lifetime search, I found you and now you left me, am I such a sinner and ineligible for a Guru in this life??!" he weeps thus. With no alternative, his disciples perform his last rites and install him in Samadhi.

Ramanuja then noticing his Guru's arms in a mudhra stops the process and inquires the reason. (Yamunacharya leaves his body with a mudhra placing his right hand on his stomach). His disciples, unheeded of that mudhra start wondering too. Some claim a normal body freeze while some name, "It could be the signal of 3 desires unfulfilled in our Guru's life of which he used to grieve over constantly."

Ramanuja then asks about those 3 unfulfilled desires of his Guru. Disciples: "Even we are unaware. Our Guru used to remark that Bhavishyadh Acharya shall fulfil them". Understanding that his Guru was waiting for his arrival, Ramanuja starts wondering about the 3 wishes and how he could know.

Sitting in Dhyana, he then prays to Lord Vishnu, "Swami, please help me understand my Guru's last thoughts". He continues, "Ok, first one, I shall pen Bhashyam for Brahma Sutras as per Vaishnava Sampradhaya" -- the first finger aligns with the open fingers! He goes, "The second, I shall reinstall Narayana Dhivya Prabandham's significance across the whole humanity". The second finger aligns with the open fingers! (Also called Dhravida Vedham, it includes Thiruppavai, Thirupallaandu, and many more gems we recite). "The final one: I shall propagate about the Divine lives of Parashara, Vyasa, Narayana Maharshis, who made immense contributions to the, world and yet nobody knows much about their lives, hence, I shall circulate their lives", and the last finger aligns with the open fingers!!

Crowd starts singing glories of Ramanuja! He vows to follow the path shown by his Guru and promises to fulfil his 3 wishes. Incensed by the fact the Sri Ranganatha Swami had taken away his Guru,

Ramanuja walks out of the Sri Rangam Koil without having a dharsan of Sree Ranganatha Swami. The Sri Rangam Koil, which he uplifted and served for over 60 years, being responsible for its current glory -- he leaves the Koil.

With this, Ramanuja returns to Kanchipuram with 3 aims for life. First, to pen Brahmasuthra Bhashyam as per Vaishnava Saampradhaaya, for that, learn them first. Second, the Narayana Dhivya Prabandham. He continues to pine for the opportunity to learn them. But his household life is all tumultuous with an absolute resistant wife, a perfectionist for caste-differences. This used to be her slogan: “We Vaishnavas are superior to other castes.”

With that intent, she insults several people. One such incident, a beggar passes by dying and calling out, pangs of hunger burning for some food, being starved for 4 days. She rejects the man's plea, stating the cooking is incomplete. Ramanuja checks on the meal, doubting her lines, to find that the meal is prepared.

He then asks his wife the reason she lied. She retorted "Just cooked the meal, first, it must be served to the Lord, then to you, amidst this if a beggar demands a meal, I can't serve him"

Ramanuja sternly: "Shame on you, you just think Vishnu is in that idol, he's omnipresent, in every creature. Had you served that poor man a meal, Lord Vishnu would've surely consumed it, do you feel that He would accept it now?"

It's a mere incompatibility of thoughts. From her words, a Pathivratha would only serve her husband a meal first. But Ramanuja is on the plane of viewing Narayana in all the creatures, notwithstanding any worldly differences. Helpless, Ramanuja sits back downcast. Such a state could occur to us too. Ramanuja's wife was totally the opposite, unfortunately.

Master EK, once deeply absorbed in performing Rudrabhishekam, hears a cry from outside, ‘Please! Please! Save my child, she is close to death!’ Master EK immediately got up and went outside to attend the plea. The disciples, who were around Master, persuaded him to stay and continue the Rudrabhishekam. At the gate, a woman with her daughter (5-6 years old) in her hands, starts weeping to save her daughter, in a deadly state.

Upon inquiry, she states her child suffering from vomitings implying cholera and cites her unaffordability of hospitals. Master comforts her a says she will get better. Master was about to take the child in his hands to check her state. The lady immediately howls abruptly and said, 'Sir, you, sir, touching my child, ooh', in horror and cowers back. Master exclaims ASAP, that why he couldn't touch the child, had he done anything wrong?

Then the lady says, 'Sir, we are of extreme untouchable castes, and you are a Brahmin, also appear to be amidst a significantly notable puja, how could you even touch us? I sweep and clean all these roads, please do not touch us!'. Master EK exclaims, 'Very well, your job is sweeping, mine is the same too.' What does this mean? The lady's job is to sweep streets, and Master sweeps all bad dust and soot which makes us a good person, from our minds.

Master takes the child in his arms and realized that she was very close to death. He mixes a Homeopathic medicine in it and administers it to the dying child, and she recovers in a few minutes. Master askes his wife, Smt. Appamamba, for milk, and feeds it to the child. That works like a miracle, and within a few minutes the child returns to her mother's lap, starts playing. Master propounds, 'If any of you need any help from me, even at the darkest of night, bang my door if I do not answer. I am always ready to serve you.

People who witnessed this incident say that he poured milk and the medicine in the child's mouth in such a way as if he had been pouring milk to Lord Shiva in Rudrabhishekam.

Even miniature sadhaks like us could be lucky to have wives who run the household efficiently for us to continue Sadhana, how could such a Mahatma like Ramanuja be fastened to such an inharmonious wife? Everything happens for a reason. Had Ramanuja been married to a congenial wife, he would've gotten away with his Grihasthaasrama, happy with his wife. One Day, Ramanuja sadly cried, "It's been 10 years already, Gurudheva. I still am unaware of Kaivalya". KanchiPoornulu acknowledges, "Son, go seek refuge in MahaPoornulu in Sri Rangam, go serve him and obtain ManthraDheeksha from him in Sri Rangam".

Ramanuja sets out to SreeRangam with his wife and meets MahaPoornulu at Madhuranthakam, on the way. Falling at his feet there, Ramanuja cites that to be his blessing, he requests MahaPoornulu to bless him by performing Samasrayanam, Pancha Samskarah and inducting him into Upasana with a Manthram. MahaPoornulu then suggests advancing to Sree Rangam to observe the rituals and thereby obtain Upadhesam. Ramanuja claims, "Kindly initiate me here itself, Swami. Sree Rangam takes at least 2 days by foot and who can guarantee that this body would sustain for that long? Please bless me here itself else I might die with the dissatisfaction of not being blessed with Upadhesam in this life".

Pleased with his sincere longing to reach the Divine, MahaPoornulu then performs all the requisite ordinances at the place.

He performs Samaasrayanam, Pancha Samskaaram and does Manthra Upadhesam under the Mandapam. Ramanuja starts Manthra Japam the next instant. The same Mandapam is still

extant at Madhuranthakam and surprisingly, Ramanuja's Moorthi there will be in the garb of a Grihastha (householder), the only place that houses him as a Grihastha. Elsewhere, Ramanuja would only be as a Sanyasi (with Saffron robe and Thridhanda), but there, Ramanuja would appear to us as a Grihastha (with white clothes). An exceptional place, that which had granted the Dharsan of Sree Sita Rama Chandra Moorthi to a British collector (a copperplate that testifies this is extant). Ramanuja having been initiated by MahaPoornulu then pleads his Guru Couple to grace his house and teach him the Divine Knowledge by staying with him in Kanchipuram. Though MahaPoornulu suggests moving to SrRangam, but supplicating MahaPoornulu by all means, Ramanuja succeeded in escorting him to Kanchipuram.

Ramanuja's wife then gets to know that his Guru is a non-Brahmana and thus reveals her true colours as usual. Objurgating and excoriating the Guru Couple, she starts to find ways to rebuke and drive away them. Guru's wife, being an extreme pious soul, patiently puts up with all the nuisance and ill-treatment flooded out by Ramanuja's wife, intending not to cause inconvenience Ramanuja's learning progress and disrupt the Divine flow of her Husband imparting Jnana to Ramanuja, the Divine Student here.

Meanwhile, Thanjamamba's (Ramanuja's wife, mind you) inhumanity trespassed all limits. Ramanuja had gone to Sri Perumbudur. Exploiting the situation, she decided this would be the best time to lambast them. When Guru Mata goes to fetch water from the well, convening with her fellow ladies, she offends her in the vilest manner based on her non-Brahmanical identity. Being severely inflicted, she rushes back to her Husband to bemoan the plight she has been withstanding for 6 months and requests to leave the house instantly. She intimates Ramanuja to come to Sree Rangam to learn from Him and presses upon leaving the house immediately.

The well that witnessed this dispute is extant in Kanchipuram near 'Ramanuja Thirumazhiga' (Ramanuja's house). We must visit all such places that are intertwined with Ramanuja's life, fortunately, most of them are being preserved with utmost sanctity to date. As Ramanuja questions Thanjamamba about his Guru upon his return from Sree Perumbudhur, she replies of having sent them off. As Ramanuja starts fuming, she tries justifying her act by blaming his Guru Pathni for all the chaos. But Ramanuja being aware of her disposition then rushes to Varadharaaja Swami and weeping, cites, his compassion in saving Gajendhra from the crocodile upon his plea;

He entreats Perumaal to save him from the crocodile named 'Samsaara' and place him in Sanyaasa. It must be remembered that no man could assume Sanyaasa without the consent of his wife. Varadharaja Swami then decides to help Ramanuja out. He then pens the upcoming incident. Thanjamamba receives a call from her family to attend a marriage for a

month. Delighted, she rushes to Ramanuja and notifies him of the call, and requests him to accompany her for their stay up to a month. Ramanuja then retorts, "Hari! Hari! I shall lose my mind without Brahma Jnana if I leave for 30 days, hence, you may go. I shall come if necessary on the day of marriage". Downrightly, she then cries, "Why have you married me if for all of this nuisance always??! Go and assume Sanyasa! Leave me and assume Sanyasa!!"

Bubbling with joy for the moment he wanted, Ramanuja considers that as her consent to him becoming a Sanyasi, and rushes to Varadharaja Swami and takes up Sanyasa! This wraps up the first part of Sree Ramanuja's life and opens up the magnificent segment of His life as to how He has led Sanaathana Dharma out of the plight thereafter! Jayaho Raamaanuja! Jayaho Raamaanuja! Jayaho Raamaanuja!

Ramanuja then leaves to Sree Rangam and amongst his esteemed disciples, the foremost is Sree KoorathAlwar, the one who has dedicated his entire life to Ramanuja. He would appear in a Divine form, with ThiruNamams, a crown and a beard, a majestic personality beaming with effulgence! A stupefying note about him is that He is the incarnation of Sree Mahaa Vishnu himself! It's evident how Aadhisesha, as Lakshmana had served Lord Rama in ThrethaYuga. Swami Vishnu never stays indebted to any service or act of love done to him by his Bhakthas. So, he intentionally made Aadhisesha his elder brother Balarama and to serve him, he incarnated as Krishna. It all goes well until a point when Balarama visits a forest at once. He meets a Rishi who informs him of his essence as Him being Aadhisesha and his younger brother Krishna, Sree Maha Vishnu!!!

Being dumbstruck by his inability to identify Maha Vishnu as his brother Krishna, he rued and starts to stay away from Krishna to evade being served by him. Recorded in Bhagawatham, from a certain age, Balarama starts to stay away from Krshna for this reason.

Thus, unable to serve Aadhisesha even in that Avathaara, Maha Vishnu descends as KoorathAlwar in Kali Yuga. As being born as a disciple to Ramanuja would let him serve him under the guise of a disciple, Maha Vishnu comes as KoorathAlwar.

KoorathAlwar used to regularly ingest Swami Prasadam as a mark of devotion.

Once, KA fails to attend to the Kainkaryam in Temple due to severe fever and remains in his bed. The Temple bell rings indicating the time of Praaadham distribution. KA's wife, grieves as such: "My husband never ever had food without completing your Kainkaryam in the Temple. Today, he's down with fever and you're consuming to the fullest there?" (refering to Swami)

The next instant, a boy appears, offers her Prasaadham citing himself to be KA's disciple, and disappears. Waking with a jolt from that fever, KA questions Aandaal (his wife) if she made any wish to Sree Maha Vishnu.

As she replies in affirmative, He continues if she received any Prasaadham, and she offers him the Prasaadham given by that disciple.

Taken aback, he explains that the boy who had come to offer the Prasadham was Sree Maha Vishnu himself and starts to lament for having inconvenienced the Lord, following which they consume the Prasaadham with utmost reverence. The twins born following that are: VyaasaBhattar, ParaasaraBhattar. The KA's couple later offer them both as children to Ranganaatha Swaami and Ambaal. Inexplicable is ParaasaraBhattar's magnificence -- Our Srii Chaaganti Gurudhev recites a sloka by ParaasaraBhattar before every discourse. That's from SreeGunaRathnaKosam by ParaasaraBhattar -- A treasure trove of gem-like Slokaas. Breathtaking is Sree ParaasaraBhattar's life episode!

To such a Mahaathma, is the father, another Mahaathma: KooraththAazhwaar. KA accompanies Ramanuja to SreeRangam and starts to serve him the best possible way, taking care of him in all matters. By then, SreeRangam Temple used to have a DharmaAdhikaari named Thiruvarangaththamudhanaar (TVMDR). Though a Vaishnava, falling for all fallen acts of prostitution and alcohol, he ruins the sanctity of Sree RanganaathaSwaami Koil with dereliction.

With the head being in such a lumpen state, the whole Temple staff idolise him, ultimately, desecrating the Temple.

Raamaanuja's heart shudders witnessing the pathetic condition of the Temple. He then decides to acquire the authority of the Temple to reform and re-consecrate the Temple and its system.

Knowing this, KA requests his Guru to bless him and permit him to get the job done. KA then leaves to attend the Aabdhikam in progress at TVMDR's house. Looking at his majestic, royalty-personified figure that turns the heads of any human being, TVMDR's joy crosses all bounds and he arranges everything of the highest comfort to serve KA. Completing the food served, KA sits at ease silently. Upon the guest completing the food, as a sign of respect, the question "Thrptha Asthah?" must be asked (meaning: satisfied). Only if the guest responds with "Thrpthi Asmi" (meaning: I am satisfied), will the forefathers be pleased in heaven as per our Saasthra.

TVMDR asks the same question with respect and KA stays unruffled with silence.

Upon further prompting, KA responds with "No", and no again as TVMDR asks for the reason and if anything was lacking in his service.

TVMDR then pleads to apprise him of what's to be done to please him (KA). KA inquires, "You'd do what I say?"

TVMDR slyly replied, ' My mother is invaluable to me and hence I shall fulfil any request of yours whatsoever.

KA softly said, 'Would you stick to your word?' TVMDR replied : Definitely, I swear on my mother, please let me know, sir.

KA said: If that's the case, get yourself out of all the authoritized duties of the Sree Rangam Temple and hand me over the reponsibilities and powers. Though dumbstruck with KA's request, TVMDR consents -- Though fallen through in such vile deeds, he still had an iota of respect for Dharma and mother. Acquiring the keys of the Temple and all the responsibilites thus, KA pays homage to Ramanujaand hands over the keys.

Thus, Ramanuja had become the Dharmakartha of Sree Rangam Koil and served for 20 years. Later, a popular incident of phenomenal significance in Ramanuja's life transpires. Here's the authentic account of that episode. Just adjacent to Sree Rangam is a village called Gostipuram (Thirukkotiyur). There lived another Mahatma named GostiPurnulu (GP), not to be confused with the 2 others: KanchiPoornulu, the Vaisya Guru of Ramanuja. MahaPoornulu, the Guru who has initiated Ramanuja into Sanyasa by performing Samaasrayanam.

CHAPTER SEVEN

The Search for a Guru (Sri Guru Gostipurna)

GP (GostiPoorna Swami) is well aware of the ThiruManthra Saaram (the essence of ThiruManthram). Getting to know of him, keen to assimilate the ThiruManthra Saaram from GostiPoornulu, Ramanuja leaves to Thirukkotiyur. He then pays his respects to GP and requests to enlighten him with the ThiruManthra Saaram. GP replied: Come tomorrow, we shall see. Taking a bath the next morning, Ramanuja reappears. GP retorted, Ramanuja, I've got work today, come at dusk.

Ramanuja reattends the evening. GP snapped, : Tomorrow isn't the ideal time, come the day after tomorrow. GP makes Ramanuja come and go times likewise goes on continues. Not a bit of discontent / frustration on Ramanuja's face, he appears with the same smile. Such is the amount of trust and reverence one must have upon the Guru.

GP said,: I am pleased with you, my son! The 3 most hallowed Manthras in Vaishnavam are ThiruManthra, DhwayaManthra, KaramaSloka. GP continues, The essence and significance of these 3 must be revealed to a Saadhaka only of utmost aplomb, austerity, and interest. GP goes on,: I have witnessed all these qualities in you and hence I shall reveal the essence of these 3 to you. and GP discloses it to Ramanuja.

Ramanuja's joy wrecks all bounds upon being enlightened thus to attain Kaivalya. As he sets to leave the Temple, outside the premises, Ramanuja meets a mass of people, male and females, of all Varnas. The Masses cried,: Swami, have you got to know of it? Ramanuja: Yes, with my Guru's blessings. The Mass snivelled, : 'A Mahatma of your stature was tested 18 times. Are we people even fit to visit your Guru? Does that mean we never attain Moksha?

Most of us are non-Brahmanas and women, so shall we never ever attain Kaivalya?' Vociferating thus, the mass starts to weep. Ramanuja then comforts them and ascends the Thirukkotiyur's Gopuram-like place. Ramanuja ascended the Sree Rangam Gopuram and divulged the ThiruManthra to everyone. Thirukkotiyur's Temple was at 3 levels then. Ascending onto the 3rd level, Ramanuja then discloses the Saaram to the congregated mass. The myriads being liberated from the cycle of life and birth, GP getting to know of the event, rushes to Ramanuja in a fit of rage. GP shrilled,: I have confided to you the Saram seeing you ultimately fit for Kaivalya. But you have disgraced me by revealing the Saaram to all the masses. Beware, you will go to hell!!

Ramanuja coolly replied,: As you confirmed that listening to the Saaram liberates the listener, even if hell were to befall upon me for revealing it to the unfit, the congregated masses would all be liberated, right? I have no objection as just I would be sent to hell at the expense of so many being liberated.

Flummoxed GP replied,: 'Proud of you, my son! I was merely devoted to the Lord in the Manthra and you see the Lord in everybody. I hereby bless you with the title 'Emberumaanaar' (meaning: a disciple greater than his Guru).' This is a moment of phenomenal significance in Ramanuja's life for it liberated throngs regardless of Varna, gender, and social status. The level atop which Ramanujagraced the masses with the ThiruManthra Saaram is still extant in Thirukkotiyur, a wonderful must watch!

This is a reason why Raamaanuja's Moorthis are venerated and exalted in every Vaishnava Temple to date -- He has sacrificed his life for the upliftment of Dharma. He then returns to Sree Rangam and starts to get busy with reconsecrating the Temple's system and affairs. Meanwhile, improper offertings (naivedyams) keep taking place in the Temple -- Offering cooling foods like grapes, curd rice at winter nights to the Lord.

Ramanuja said,: 'How could you offer such cooling foods during winter nights to the lord? Staff snapped,: 'How does that matter to the idol?' That's the level of distinction between Raamaanuja's and staff's Bhakthi! Upon hearing such answers, Ramanuja gets upset. This reminds me of a regular episode with an old lady next to our house: Our mother used to give us rotten fruits to discard. The lady used to give us a shout and check what we were about to do and getting to know that the spoilt fruits are being discarded, arguing over the freshness of the fruits, she finally used to grab them off us and take them to offer to the Lord the next day. Such lowly is some humans' devotion. But it's Ramanuja here, so he fires the Archakasout of their jobs.

Infuriated Archakas collude with their community, already frustrated with Raamaanuja's sincere, loyal work ethic to assassinate Raamaanuja, Countless are the ordeals Ramanuja had to face whilst reforming our Dharma! The archakaspoison the theertham and offer it to Ramanuja as he comes for Dharsan. Ramanuja, unoblivious of the vile intent of archakas, consumes the theertham and walks away unfazed. Reason: He himself is the incarnation of Aadhisesha, the king of serpents, so poison like those crumbles as a child's play. Archakas stunned at the sight start to doubt the venom's efficacy and further continuing to conspire and kill him. They then plan to use an arcaka's wife, a lady staunchly devoted to Raamaanuja, to poison him. The arcaka poisons the Bhiksha to be offered to Ramanuja and order his wife to take it to him. Upon the wife declining the order, the arcaka threatens to divorce her if she doesn't offer Ramanuja the poisoned Bhiskha.

That was an era of Pathivrathas -- no matter how vile a husband was, the wives couldn't disregard a word of their husbands! Pranaams to such ladies! Unable to disregard her husband's command, the lady offers Bhiksha to Raamaanuja, prostrates before him and leaves.

Her husband warns her to not put up even a small gesture indicating the poisoned food.

Raamaanuja, a personification of unmatched intellect, then walks to Kaaveri river and placing the Bhiskha on a rock, contemplates over the lady's prostration.

As Saasthraas have commanded that a lady must never prostrate to a Sanyaasi after offering him Bhiksha and if she does, He must fast for that day and the lady despite being aware of that condition has prostrated", he ponders so. Taking that to be God's wish, he resolves to fast for the day by taking bath in Kaaveri river.

A crow comes to eat the Bhiksha on the rock and dies the next instant.Ramanujathen understands that the food has been poisoned and thanks God for making him fast. He then gets upset with the public's shameless attitude to dissuade him of his righteous efforts to reinstill Dharma. This is always the fallen attitude of public in the society -- Neither are they thankful nor are bothered of the good being done by such Mahaathmaas.

Such has been always the case even in case of Mahaathmaas like our Srii Chaaganti Vaaru, an epitome of selflessness. The abhorrent nature of the public -- they never try to follow the Good being imparted by Mahaathmaas but rather try to drag them down too.

If such a thing were to happen to us, we would instantly renounce the act of doing good to the society. But it is Ramanuja here, hence he vows to give up consuming food and starts to proceed with his duties. Days pass, he gets emaciated day by day but still resolves to not consume a morsel. His Guru, Mahaapoornulu comes to know of this. Unable to withstand his disciple's pain, he rushes to Sree Rangam immediately.

Getting to know of his Guru's arrival,Ramanuja sets forth to welcome him and accompany him into the Temple. Unfettered by the scorching midday sun blistering his feet, he walks towards his Guru in ecstasy singing his praises. Raamaanuja was so fortunate to have been blessed with the kindest Gurus and disciples, one of them being Kidaambi Arcan (KA).

To save Raamaanuja's body from being burnt upon prostration to his Guru, KA falls on the ground whereRamanujawas supposed to. Raamaanuja unaware of this, falls atop KA and prostrates to his Guru, Mahaapoornulu. Mahaapoornulu delighted at this sight lifts and embraces Kidaambi Arcan for his love towards Ramanuja and heartfully eulogises him. He then mentions handing over the Kainkaryam of cooking food daily for Ramanuja to Kidaambi Arcan ther eon. Such must be the way we gotta take care of our Guru. Guru would always be absorbed in Jnaana and imparting it to his disciples, and remain unfettered of any illnesses afflicted upon his body. Hence, it is up to us to look after our Guru's wellbeing always.

Thereafter, disciples like Kidaambi Arcan and KooraththAazhwaar continue to fully look after Ramanuja with utmost devotion. Later,Ramanuja pens the commentary for Brahmasuthraas by pleasing Maa Saraswathi at Kaasmira Peetam alike our Aadhi Sankaraacaarya, and gets blessed with a title 'Bhaashyakaara' plus a beautiful Brahma-created Hayagreeva Swaami Moorthi.

That Moorthi is extant in Parakaala Mutt in Mysore, a stunning idol! Thereafter, Ramanuja sets forth to reinstill the glory of our Sanaathana Dharma all across our Pious BhaarathaVarsha. He starts to consecrate all the Temples on his way, the first, Sree Koormanaatha Swaami Koil at Sree Koormam. The Moorthi at SreeKoormam is amongst the most invaluable ones with only a handful Temples housing Koorma Avathaara of MahaaVishnu. The king ruling the land gets that temple converted into a SivaAalayam and orders performing Puja accordingly.

Raamaanuja: Please start to do arcana to this Moorthi as Koormanaatha Swaami, it's so precious and a rare existence.

Through a verbal tussle with the arcakaas and corroborating it with Puraanaas and Saasthraas, Ramanuja proves that the idol is Kurmanaatha. The adamant arcakaas refuse to accept Raamaanuja's context until and unless a miracle occurs. Ramanuja then agrees to sit at the Western corner of the Temple (with the Deity facing East) and recite Koorma Manthra. He claims to allow them to continue performing Puja as Siva if the Deity fails to turn to West upon his recitation of the Kurma Manthra.

As the Deity turns West upon Raamaanuja's recitation of the Kurma Manthra, the arcakaas fall at his feet and admit to start worshipping it as Kurmanaatha Swaami. Since then, the Moorthi was being worshipped as Kurmanaatha Swaami.

The second is Thirumala, a place then desecrated by animal sacrifices and other vile means. Thirumala Sree Venkateswara Swaami's Moorthi didn't hold Sankham and Cakram then. Owing to that, many different groups arguing over the Moorthi being Siva, Sakthi, and others, started to perform VaamaAacaara rituals. Raamaanuja then enlightening the King of the land, initiates him into Vaishnava and proves the Moorthi to be MahaaVishnu through Puraanaas.

Upon proving thus,Ramanuja installs Sankham and Cakram in the hands of Sree Venkateswara Swaami at Thirumala. Installing Sankham, Cakram means performing Samaasrayanam, and hence, Swaami himself appears in AnanthaAazhwaar's Meditative state and asks him to install the Raamaanuja's idol at GuruSthaanam inside the Thirumala Sanctum.

Hence only Raamaanuja's idol exists inside the Thirumala Sanctum without Aazhwaars at a level where Raamaanuja's feet are on the line of Swaami's chest (this is in the Sanctum opposite to the Hundi).

Swaami wanted the idol to be placed that way to demonstrate that Ramanuja is his Guru. Such a magnificent soul is our Raamaanujaacaarya. Govindharaaja Swaami Koil, desecrated and vandalised by the Mlecchas, was reconsecrated by Raamaanuja and Aagamaas with

instructions of maintenance and performing rituals were given by him which are to date followed in all the Vaishnava Temples. With this news reaching Kuloththunga Chola (KC), he gets enraged that Ramanujais reconsecrating and reviving the Vyshnava Dharma.

KC determines to assassinate Ramanuja to prevent further spread and revival of Vaishnava Sampradhaaya -- Assassination Attempt #4! KC orders his soldiers to accompany Ramanuja to his palace to debate with Saiva Sampradhaaya and informs Ramanuja that KC would take up Vaishnava Sampradhaaya if he proves that Vaishnavam is the Supreme.

He also dictates to bring Ramanuja by coercion if he refuses to attend the debate -- A monster in human form! Seeing the soldiers at Sree Rangam, foreboding something wicked, KooraththAazhwaar joins them claiming himself to be Raamaanuja.

To save Ramanuja that day, KooraththAazhwaar goes to KC in the guise of Raamaanuja, putting his life at stake. Raamaanuja's Guru Mahaapoornulu joins KooraththAazhwaar and both attend KC's court that day. To avert KC spotting Raamaanuja, they inform the disciples to safely transport him to Karnaataka, in case KC realises of their real identities. Deeming Karnaataka, then being ruled by Hoyasalas, the enemies of KC, to be a haven for Raamaanuja, they get Ramanuja moved safely.

KooraththAazhwaar and Mahaapoornulu easily win the debate in KC's court, with them being 2 Mahaathmaas among Raamaanuja's aides. Further maddened by the loss, shamelessly going against his word of assuming Vaishnava, he excruciates KA and MP to accept Saivam. As they both balk and with someone informing KC that it is KoorathAazwar and MahaPoorna in his court and Ramanuja is safe elsewhere, KC, devilishly gets the eyes gouged out of KooraththAazhwaar and Mahaapoornulu. Even the Supreme Sree MahaaVishnu himself had to experience such an excruciating trial for having descended upon earth! So heartwrenching!

Having tortured them to the worst, KC then sends them back to SreeRangam. Mahaapoornulu, already 105 yrs old then, dies along the way and KooraththAazhwaar, with great difficulty, manages to reach SreeRangam. KA then instructs everyone to not convey that news toRamanuja fearing that he might return to SreeRangam to meet KA, jeopardising his life.

Meanwhile, the disciples of Ramanuja make him don white clothes and transport him to Karnaataka by then. On the way, recognising the troop to be Vaishnavaas, the jungle's tribals inquire of their whereabouts to try help them. Raamaanuja's disciples reply to the tribals, with ThiruNaamaas, of their arrival from SreeRangam.

Hearing that, the tribals prostrate to the crew and smear the dust from their feet on their foreheads, expressing their joy of meeting Emberumaanaar's followers. Startled, the crew inquires how the tribals know about Raamaanuja, living far from the jungle.

The crew then cite King Nallaan, Raamaanuja's disciple, and how he has performed Samaasrayanam to the tribe to become Vaishnavas. The crew, overjoyed, apprise the tribe that the person inside the palanquin is Bhagawadh Ramanuja himself!

The tribe ascends cloud nine upon hearing that. FelicitatingRamanujawith utmost devotion and joy that night, the tribe question the intent behind Raamaanuja's white clothes. The crew mentions the threat to Ramanuja from KC and requests the tribe to not bring up the issue with Raamaanuja.

The next instant, the tribe takes the form of a bastion around Ramanuja and assures the crew of their safety until they reach Melkot. By then, the Melkot's king, Bittidheva gets influenced and converted into Jainism, shunning the Sanaathana Dharma. Raamaanuja, reaching Melkot, starts to search for ThiruMani, with He already having been without it for the last few days. MahaaVishnu appears in Raamaanuja's dream that night and instructs him to visit an anthill and also that he is residing in that anthill. Upon clearing the anthill, Ramanuja finds the ThiruMani and an exquisite Naaraayana Moorthi (deity).

He then thinks, "There used to be a temple with this Moorthi here, the Mlecchas, have vandalised it. How to get the temple rebuilt by the king, once a Sanaathani, a Jain now?" Meanwhile, that king's daughter gets possessed by a Brahmaraakshasa and the Jain influencers start their futile efforts to exorcise it. Getting to know that Ramanuja is residing in his kingdom, the king sends for him.

Raamaanuja is already the Master in the art of exorcism (an expert since his childhood as known to us). Thereby, walking in, reciting the name of Lord Naaraayana and smearing his Thilakam on the girl's forehead, the spirit flees. King: I am renouncing everything and placing them at your Divine lotus feet. Kindly grace me with your order on what to do.

Raamaanuja first gets the king renamed as 'Vishnuvardhana' (the same king who has constructed our current Hoyasala). Thereafter,Ramanuja makes 10,000 Jain influencers bite the dust in the debate and reinstills the glory of Sanaathana Dharma!

Many reassume Sanaathana Dharma penitent of their erstwhile ignorance and realising that Sanaathana Dharma alone is the eternal truth!

Rest flee. Finally, SreeRamanuja gets a Lord Naaraayana Temple built in the place, resurfacing its glory!

That is our Melkot's Celuva Naaraayana Swaami Temple -- a magnificent place that recorded numerous events of childbirths to the infertile! Upon temple construction there, another celebrated feat Ramanuja has performed was 'Actioning Temple-Entry Rights to Dhalits'!!! Dhalits, once regarded untouchables, have been brought into the temple by Ramanuja then, and were given the venerated privilege of performing certain Kainkaryams (Sevaas). This is seen today too, in the Melkot Temple. Inexplicable are the encrumbrances SreeRamanuja endured to free this society of such pathetic acts!

Also,Ramanuja had performed Samaasrayanam to millions of women, earlier considered unfit for Manthropadhesam! He has therein initiated them into ThiruManthraUpaasana and has graced millions of such people with the route to Kaivalyam!

Once, King Vishnuvardhana spots a diamond crown in his treasury. Recalling from his ancestors' words as that to be of Sree Celuva Naaraayana Swaami, he presents it to Sree Raamaanuja. But that ends up being too small for the Deity. The king then recollects thus: there used to be smaller Deities (Uthsava Moorthis), swindled by Mleccas to Delhi, this crown is of that UthsavaMoorthi. Raamaanuja then asserts of restoring those Moorthis and sets out to Delhi to meet the Delhi Sultanate (the monster in human form).

A proof of his inexplicably colossal efforts to reinstill our Sanaathana Dharma's glory! Upon reaching Delhi,Ramanuja faces denial of that Mlecca devil to redeem UthsavaMoorthis of the Lord. Raamaanuja, then singlehandedly conquers the debate with thousands of Paashanda influencers by corroborating the supremacy of Saanaathana Dharma from their hellish (not holy) texts! That is Raamaanuja! That is the resplendence of our Jagadhgurus!

That monstrous king cedes and falls at the feet of SreeRamanuja proclaiming his own demonic influencers to be nincompoops! Upon his ask,Ramanujademands the restoration of the UthsavaMoorthis. That invader shows Ramanujaa hall of stolen wonders, Deities, and invaluable items, robbed from our Temples and shamelessly continues how he got them placed as ornamental items all through his invaded land. Unashamed, he demands Ramanuja to spot it from that welter and prove that Vishnu is genuine and supreme! Ramanuja then makes the Moorthi appear in his lap by reciting the Divine Ashtaaksharii MahaaManthra 'Om Namo Naaraayanaaya'!!

This was the only miracle that Ramanuja had directly performed amongst the public-everything else acquired through his efforts, the only event where He wielded ManthraBalam! Felicitating Ramanuja and admitting his ignorance, the invader sends Ramanujaback with some looted valuables.

Raamaanuja reconsecrates and install the UthsavaMoorthis in Melkot upon return. That invader's daughter had grown extremely fond of that stolen UthsavaMoorthi until then. So fond of that she used to regard that Moorthi to be her husband and serve it with utmost love and veneration. Hearing of the UthsavaMoorthi's restoration to Raamaanuja, she abandons food and water. The invader apologises to his daughter that he had returned the Moorthi to Raamaanuja, unmindful of her love for it. As she conveys that she couldn't live without the Moorthi, the invader sends her to Melkot with due respect.

By the time she reaches Melkot, Ramanuja completes the installation of the UthsavaMoorthi in the Temple. Languishing for the Swaami's UthsavaMoorthi's presence, she breathes her last taking the Lord's name! Despite born in the most vicious clan that's been wreaking havoc on our Dharma for over 3000 yrs, the lady was truly devoted to the Lord!

Hailing her true devotion ,Ramanuja renames her as 'Bibi Naaciyaar' and installs a Deity of hers in the Melkot Temple (extant to date)! KuloththungaColaasura, having excruciated immeasurable agony upon throngs of Vishnubhakthaas, meets the most wretched death, being consumed by worms all over his throat, suffering in that condition for years.

Any creature that inflicts incalculable agony upon the Bhakthaas had always and will always meet the most loathsome death! Citing this gruesome death he had experienced, he is called 'KrimiKantaCola' (one who died of worms devouring his throat) .Ramanuja then decides to return to SreeRangam upon that monster's ghastly demise. All the disciples in Melkot start to wail in despair as to who would guide the rest of their spiritual advancement. Comforting them, Ramanuja presents a Moorthi (Deity) of himself with the name 'Thamarugandha ThiruMeni',

There are 3 such Moorthis of Ramanuja which we shall discuss shortly. Presenting it to the wailing disciples, Ramanuja proclaims to reside in that Moorthi. This is the prime reason for Melkot's utmost significance in Vaishnavaas' regard. Thereafter,Ramanuja returns to SreeRangam and his Moorthi continues to guide his disciples in Melkot.

How could a Moorthi guide humans? Here's an event that unfolded later: Kandhaalaiandaan, a disciple from SreePerumbudhoor arrives in SreeRangam and requests Ramanuja to present a Moorthi of his to be the guiding power in SreePerumbudhoor.

SreeRamanuja then presents another Moorthi that represents himself by invoking some of his Kalaas (powers). The disciple takes it to SreePerumbudhoor and starts performing all Uthsavaas and veneration rituals to install the Moorthi. During those 8 days of consecration of that Moorthi, when inducted into water (JalaAdhivaasam),Ramanuja in SreeRangam used to catch cold. and for Nethonmilanam (act of opening the eyes of the Deity), chiselling a blow resulted in blood gushing out of Raamaanuja's eyes in SreeRangam. So pious is the relationship between SreeRamanujaand his representative Moorthis.

The Moorthi in SreePrerumbudhoor is called 'Thaanugandha Thirumeni'. There's one more such Moorthi and we shall discuss that in a while. On his way to SreeRangam, SreeRamanuja feels of visiting Kanchipuram Varadharaaja Swaami, Him being his family deity. Upon Raamaanuja's arrival at Kanchipuram, KooraththAazhwaar with gouged eyes, manages to reach Kanchipuram to meet his Guru. Raamaanuja, having lived in Melkot for 18 yrs, the disciples in Kanchipuram have pined immeasurably to serve him. Raamaanuja, upon inquiring about the plight of KooraththAazhwaar (KA), KA gleefully falls at his feet expressing his content of his safety.

Raamaanuja asks KA to enter the sanctum of Varadharaaja Swaami, close the doors, and recite some Slokaas, assuring of Swaami's Dharsan, to then request his vision restoration. KA complies and returns shortly in the same condition. (Dejected) Raamaanuja: Did Varadharaja Swaami not grace you with his Dharsan? KA: Yes, he did, Gurudheva! Raamaanuja: Did you not ask him anything then? KA: Yes, I did, Gurudheva! Raamaanuja:Where are your eyes then? KA: I did not ask for my vision, Swaami.

Raamaanuja: Why?

KA: All these years, I was not with you, I couldn't withstand your separation from me, so I requested the Lord to never ever separate me from you, my Guru, and even grant me death earlier so that I could await you up there.

Reading episodes like these melts our hearts! Such unconditional love between a Guru and his disciple! That's KooraththAazhwaar! A disciple who'd forever be remembered amongst Raamaanuja's most-loved disciples! Following that, Ramanuja continues to reside in SreeRangam for over 18 yrs. Nearing around bodily oldness by then, Raamaanuja's body starts to become weak.

That moment, the Lord of the Universe, Jagannaath feels thus for Raamaanuja: "A magnificent Incarnation has descended as this Jagadhaacaarya, countless are the people who've been liberated by acquiring Manthropadhesam from him, I must also experience it by descending as his disciple!" Thinking thus, Sree MahaaVishnu descends as a Brahmacaari to visit Raamaanuja.

Vishnu (guised as Brahmacaari): Swaami, are you Sree Raamaanuja? Raamaanuja: Yes, my child. You are?

Vishnu: I've read that Lord Krshna has descended on earth but failed to reform wicked like Dhuryodhana and co. How're you able to reinstil the Vaishnava Sampradhaaya, reform millions of people, and making them restrain the sextet of evils? You've done something even the Lord failed to. Does it mean that you're supreme to Lord Naaraayana? The naughtiest of beings is Our Swaami Naaraayana, hence an expert at enacting such plays!

Raamaanuja: My child, how could you say that?! I am nothing compared to Swaami. But I could accredit all of this to the ThiruManthra. It's with the power of that ThiruManthra everything auspicious is unfolding and has unfolded till now.

Brahmacaari: Would you initiate me into it as well then? Raamaanuja: Sure, my child!

Saying thus, performing Samaasrayanam and adding Sankham and Cakram to his shoulders, Ramanuja gives Manthropadhesam to the lad.If you've ever seen a Deity of Sree Baala Vishnu getting anointed with ThiruNaamam by Ramanuja-- the cutest of sights to watch, this is the event that entailed that Moorthi's existence. (That night, appearing in Raamaanuja's dream)

Swaami: Raamaanuja, it is me who has come to you for Manthropadhesam yesterday. You're therefore my Guru, I confer to you the title 'Udayavar' (meaning: The Master in all the worlds).

Udayavar is the title conferred by MahaaVishnu, hence,Ramanujais known as Udayavar and Emberumaanaar.

Raamaanuja: What a play have you enacted, my Lord! You haven't graced me with your Dharsanam directly!

This body is unable to aid me anymore, kindly take me to your Divine abode now. This is already many years old. Year 37, on Maagha Sukla Dhasami, Ramanuja shook off his mortal coil to return to Vaikunta - The Abode of Sree MahaaVishnu! The voice from the sky (AakaasaVaani) extols "Dheeh Labdhah!" (thrice) as mentioned earlier upon His birth. The same AakaasaVaani proclaims, "Dharmo Nashtah!" (thrice) upon Raamaanuja's passing away.

MahaaVishnu then appears to the Arcakaas over there and exclaims, "His body is no ordinary one! It would be called 'Thaan Aana Thirumeni' (meaning: The Body That is Himself), construct an UpaAalayam and preserve it in there with veneration".

That is the current UpaAalayam of Raamaanuja, in Aagneyam (Southeast), 5th Praakaaram of SreeRangam Koil, which houses Raamaanuja's body. Being smeared with saffron and camphor twice a year, it appears red, with beaming effulgence. That is Sree Raamaanuja's 'Thaan Aana Thirumeni'. In that same Sanctum, are 2 little Moorthis of Varadharaaja Swaami and Andal Amma placed in a box, visible to us.

Those are the same exact Moorthis worshipped by Sree Ramanuja throughout his life (as mentioned earlier.)

That is the Gloriously Magnificent Account of Raamaanuja's life. If read with utmost devotion and attention until now, the doubts you get would be:

1. He has descended to live for 200 yrs on earth and how did he leave when just much less yrs old?

Answer: By then (Yr 37),Ramanuja had already established Dharma and the people are with content and serenity. But 200 yrs later the Mlecchas, (Mughals) have re-invaded and desecrated our Bhaarath, vandalising SreeRangam Koil completely. To reconsecrate it, Ramanuja has reincarnated as Manavaalla MahaaMuni and lived for 80 yrs.

2. It may seem to us that AadhiSankaraacaarya's Adhwaitha and Raamaanujaacaarya's VisishtaAdhwaitha are different.

Answer: They are both the same.. Both those MahaaPurushaas have taken birth on the same day indicating the oneness of their Thaththwaas. Even the names are: 'Adhwaitha', 'VisishtaAdhwaitha' -- very much the same. Both of them were graced by Maa Saaradhaa at Kaasmira Peetam -- another indicator of their oneness.

Why do they seem different to us then? Let's look at an example. During my computer engineering days, a teacher of ours used to straightaway introduce and teach the concept of 'Interrupts'. So we used to program at the lower level and write codes for TSR. Later, another teacher, locking the biases to prevent us from writing low-level programs, made us learn Java, C, C++.

Did that make both our teachers teach different things? Absolutely not! AadhiSankara Bhagawathpaadhaacaarya Swaami's 'Aham BrahmaAsmi' - the highest truth, started to be misinterpreted and misused by some birdbrains which created the need for Raamaanujaacaarya to introduce the same idea differently. That is what seems to us as 2 different ideas -- but the essence of both is the same ParamBrahma Thaththwa! We must therefore impart the essence of such Thaththwaas and MahaaPurushaas in our children's minds.

Near Shamshaabaadh, CinnaJeeyar Swaami had gotten a 250-ft Raamaanujaacaarya's Moorthi built and named 'Statue of Unity'! Take our kids to such magnificent iconic places, not shitty places like Eiffel Tower and other nonsense. That would ensue the right introspection and contemplation of the Brahma Thaththwa in those young minds. We must then recount the whole life of Bhagawadh Raamaanujaacaarya, what he has strived to establish -- equality of all beings!

Upon knowing the tales of such Mahaathmaas, no idiot would blabber that our Dharma, once had untouchability. Fallen acts like those will recrudesce and such Mahaathmaas will always resurface to reconsecrate our minds! Such is our predicament that lives of such glorified souls wouldn't be found in this colonised education system's books. Do take all the children to the Statue of Unity and narrate the entire life of Bhagawadh Raamaanujaacaarya.

Doing things like that would create the next generation of harbingers and torchbearers of our Sanaathana Dharma .Appealing to Sree Raamaanujaacaarya to bestow such pious thoughts upon us, this is dedicated to the Lotus Feet of Raamaanuja! Swasthi!